751 [101 cont.]
823 breaks, thus counteracting the evil. In other words, the magic
855 action of the eyes is deviated toward the jet, which directly re-
754 ceives the effect, so liberating its owner from it.

For the same purpose they also use a mineral called salta piedra ["jumping stone"], which is hung by a string from children's wrists. It is yellow and shining.

[777] Pieces of coral, which the women use in their necklaces, bracelets, and anklets as ornaments and bringers of happiness, health, and good fortune, are suspended from children's wrists to forestall the evil eye and some other sicknesses. The mestizos who live in La Guajira wear it attached to their waists by means of a cord.

751 It is also very common to find, as a preventative of this
754 evil, "oxeye" seeds hung by a small cotton string from some
824 part of the body.

Also coconut shell in the shape of a little hand is frequently seen, a shape which is probably more effective made in jet.

754 The evil eye, according to native belief, is exercised by certain people who have a special power in their eyes which causes sickness in those they look at if these are weak, such as children and sick persons, but this harmful action is involuntary in the majority of cases, though some do knowingly use their power and put it into practice with the manifest intention of causing evil. The effects of these "eyes" also extends to plants and animals.

The sickness shows itself in the form of stomach troubles, diarrhea, vomiting, fever, and by general eruptions on the skin. Animals also sicken and die, and plants cease to develop naturally and in the end dry up.

751 Method of warding off the wanurú. Near native habita-
825 tions the owners place horses' skulls, which they say serve to drive off sickness both in children and adults, as they have the effect of frightening away the wanurú. We believe that this attitude is closely allied to another native belief which convinces them that the neighing of horses frightens the spirits that
● [484] wander on the roads at night. For this reason, when the Indians travel at night, as we saw personally, the horsemen always [102]

751 [102]
825 head the party, and these insist that the rest of the caravan who
[184] are riding on burros or are on foot follow them closely.

If the wamurú fears the neighing of horses, it is also afraid in the presence of its skull. The important element in this belief is that its appearance must date from the Post-conquest period, since the natives did not have horses before that event. It is thus a belief acquired through acculturation. Our hypothesis is
171 that it was introduced by the Negroes, as similar beliefs are
175 found in the mining regions of Antioquia, as we can show by
751 quoting Tomas Carrasquilla in his work La Marquesa de Yolombó
825 [The Marchioness of Yolombó], the plot of which is unfolded in colonial times in these regions. He speaks of the popular belief in demonic monsters, especially by the Negro slaves who worked the mines, and refers particularly to a special being whom the simple people named the pate-tarro [pata de tarro, "can foot"], "a giant who had only one foot of flesh and bone. If it were not that this great scoundrel was scared to death by skulls of cows, there would not have remained alive a single pawpaw tree in these mountainous cultivated lands."

The similarity is obvious: A cow's skull keeps away evil spirits and averts their wickedness. The difference lies in something of minor importance -- one is the skull of a cow, the other that of a horse. The beings against whom they direct their evil are different by reason of mere accommodation to the cultural atmosphere in which the belief is implanted.

777 Charms for becoming rich. This charm is acquired, as are all others, by purchase from a Guajiro woman experienced in the matter. Almost always the owner of such a charm is a man who by means of its power has acquired considerable wealth, because his charm will not allow him to do any bad business; it counsels him on what operations he must accomplish, it points out to him the profits that he could obtain from certain financial operations, and, above all, it guarantees him success in whatever business he undertakes.

The charm is kept inside a small wool bag, and with it he keeps a gold bead and at times a gold necklace. The part of the charm that we might call nonmaterial is produced by the various

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

neither was much help. Our route went in a zig-zag from water hole to water hole. I did not feel altogether sure that the Gaffer would find the mission station. From what I could understand of the interpreter's inadequate Spanish and floods of Guajiro, it seemed that when the old man made his trip to the Macuira Hills, there was not yet a mission station there. I knew that it was of relatively recent date. If we could only get to Macuira, we could ask our way to the monks, I felt sure of that. Otherwise we should have to try and find our way to the little harbour of Puerto Estrella on the east coast of the peninsula. To go there involved a detour, but there would certainly be a white person or at least a mestizo there, who would be able to show us the way to Amúruru.

It seemed to us that our baquiano not only wandered round in search of water holes, but also avoided certain ranchos. What, we wondered, was the position with his clan? Was it engaged in a feud just then? I knew little of clan quarrels and blood-feuds, then.

The Gaffer now began asking everyone we met the way to Macuira. It was obvious that he did not know where he was and that we had a bad guide. The Guajiro have a wonderful sense of direction. They find their way unerringly about their trackless cactus steppes, where every place looks alike. They know every depression in the ground, every eminence, and they all have names. Like the Arabs in the desert, they never forget a way they have once travelled, so it was obvious that the Gaffer had never before been where we were then, that he had simply gone astray. The Indians' ability to follow tracks is also amazing. They can see by the hoof prints when a strange horse has been in among a herd, and they can track down a strayed bullock, even if it has joined company with others. An Indian can see whether others belong to his clan or not from a long distance off, even when he does not know them personally. They have a clan mark tattooed, or sometimes painted on their thighs, it is true, but an Indian seems to know to which clan they belong, even when you cannot distinguish those marks through field glasses.

8:Armstrong & Métraux E-4 (no date) 1948
SC13 Goajiro SC13

When wi-
grating from one locality to another the *Goajiro* generally dismantle their houses and take them along, piling the poles and thatch on the backs of burros. Sometimes, however, they leave them for their own or someone else's use in the future.

DRESS AND ADORNMENT

Goajiro dress has changed little since the time of Nicolás de la Rosa (18th century). Men normally wear only a breechcloth, a necklace, and a head band with feather attached (pl. 72, *top*); but when traveling, paying visits, or receiving company they wear a large loincloth with many folds, a mantle (nowadays of bright colors), and an immense sash, in which they carry their arrows. A knitted string bag is hung from the waistband. In towns trousers and shirts are worn. The women wear a cotton dress, sometimes made like a simple sack with holes cut for the head and arms. The puna—long strings of beads passing over both shoulders, crossing each other on the breast and back and held in place by a sash or belt of beads (the sirapo)—is placed on a female child a few months after birth and gradually augmented according to the parents' wealth and the child's age. Black beads are generally used for the sirapo, colored ones for the puna. A married woman wears the puna until her first confinement. After her seclusion at puberty, a robe, sometimes containing 8 or 10 yards of embroidered material, is also worn by a *Goajiro* woman, but the knotty fabric cloth which was her sole covering before puberty is still worn beneath it. Women, unlike men, are modest and avoid being seen naked.

Some young girls have as many as 100 turns of beads around their waists, as well as many around their wrists and ankles. Red coral is preferred, but most beads are made from seeds or coconut shell and are cut out by means of a hollow metal reamer twirled rapidly between the palms. The perforated shell may then be used as a colander. Glass and porcelain beads and earrings are also worn. The most prized ornaments are the tumas—polished and perforated stone ornaments found in some of the old graves. On dress occasions necklaces of beads and gold ornaments are worn. These, found in *Tairona* graves, are fashioned in the form of tiny animals, frogs, turtles, etc.

The men, except the medicine men, wear their hair short, kept back by a ring or crown made of plaited straw, or of wool with a tassel behind. Often the two are combined and adorned with a couple of feathers in front; or the whole may be made of feathers. For protection against mosquitos and sun both sexes paint their skin with powders made from rotten wood, a black stain made from a wild nut, and another color extracted from leaves and mixed with fat. After puberty women cut their hair short, keeping the shorn tresses in a bag hung from the roof; henceforth they never let it grow beyond the neck. They make designs on

9:Armstrong & Métraux E-4 (no date) 1948
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726 on equal terms. He then approached the enemy from the left while making quick movements, jumps, and turns, with his legs apart and his knees bent. More recently, according to Ernst (1887 c), war is not declared, attempts being made to take the enemy by surprise.

[727] Wars last indefinitely, sometimes being broken by a peace brought about by an influential "piellasdu" or the Capuchin monks, the latter sometimes paying the retribution demanded out of their own pockets.
679 Some tribes, such as the *Casimo* of Serrania Cosina (actually a conglomeration of outcastes rather than a sib), make their living almost entirely by robbery and pillage, destroying houses, stealing cattle, and killing or enslaving their enemies.

LIFE CYCLE

143 **Birth and childhood.**—During pregnancy a woman continues to do her heavy work up to the very hour of delivery. At childbirth, the shaman pronounces various spells over the patient and applies poultices made of
144 [150] dried flowers, roots, etc. A large, heavy stone placed over the womb and vigorous massaging bring about the birth. If the placenta is not soon expelled, the woman drinks a medicine concocted by the medicine man. As soon as the child is safely delivered the father serves rum and chicha to all his relatives. If the pains of childbirth appear when the sib is
145 on the march, the woman mounts and rides ahead so that when the sib catches up the event is practically over. The husband cuts the cord with his machete and cauterizes its ends with a glowing ember. The woman
[151] then continues on the march with the child in a sling on her back. When the permanent camp is reached she washes herself and the child.

[152] Baptism is a Christian ceremony which the *Goajiro* have adopted, and
153 most of the Indians are called by Spanish names, as their real names may
177 not be mentioned. Teknonymy is practiced; a parent is addressed by its child's name plus a prefix, *mushi* or *sushi* for the father, *ni* or *si* for the mother. Thus, a father may be called *Nushijuan* after a son or *Sushijuana* after a daughter.

[153] At 6 or 7, girls learn to grind salt, pick cotton, and tend the smaller
154 animals; the boys imitate their fathers.

155 Parents are said to show little affection for their children, sometimes
[156] selling them at Sinamaica. They receive $10 or $15 for a child of 8 or 9 years. The purchaser becomes the child's guardian, teaches him the Catholic faith, and keeps him until he is 17 years old. These children
[156] 79 rarely return home. Abandoned children are taken to the San Antonio orphanage, where the girls continue to wear their *Goajiro* dress, but the boys are put into jackets and pants.

131 **Girls' puberty.**—At her first menstruation a girl is isolated in a small dark hut and stripped of all her ornaments. She lies in a hammock, sometimes hoisted near the roof. For the first 2 days she drinks no